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The men taking part at the *asaŭ ldiwana* had the whole body painted black and wore nothing but the loin cloth. They had to be ceremonially "pure" (*sunu*), a condition which was obtained by abstinence from women, salt, red peppers, and intoxicating liquor. Any one daring to come to the festival in a state of "uncleanness" was supposed to be killed by an awful giant, some sort of evil spirit, which came from some neighboring hill, and walked about the house with a quiver full of arrows. He was well treated and given plenty of *pupuł* (maize liquor), for every one was afraid of him.

At the *asaŭ ldiwana* trials of endurance took place in order to train the young men in supporting pain without the slightest groan. They also had the object of settling disputes which had been in suspense for some time. One man leans over and lets his opponent strike his back as hard as he can with the point of the elbow, until the latter is tired of punching. He is not supposed to utter the least groan nor show any other sign of pain. From time to time he merely says *yaŭ al yaŭ*, "I am a man," whereupon his adversary replies *yaŭ bik al yaŭ*, "I am also a man." When the latter is tired of punching the two men change places and he has to submit to the same rough treatment of his back by the other. Anyone giving up the struggle before his opponent is tired of striking is considered a coward; occasionally death has resulted from the effects of these terrible blows.

This method of fighting is unknown to the Miskito. The latter box a little, but it seems to be a point of honor with them to give and take blows in turn, and not to try how often they can strike each other as much as how long they can stand up to it.

PREPARATION OF AN EXPEDITION.—When the Miskito projected an armed expedition against the other Indian tribes or against the Spaniards they consulted one of their principal sukyas in order to hear if they would be successful. If the sukya's prediction, after having consulted the spirits, was unfavorable regarding the issue, the intended expedition was abandoned (M. W.: 307–308).

Both of these tribes were in the habit of painting the body hideously, perhaps with the object of scaring the enemy. Fair fighting was unknown. Attacks were carried out during the night, the enemy being taken by surprise.

INTERTRIBAL WARS.—The Miskito and Sumu were continually at war with each other as far back as the seventeenth century (Dampier: I, 9–10; M. W.: 300, 302, 305). These tribal wars continued throughout the eighteenth century and turned out to the advantage of the Miskito, who, having received European arms through the agency of the buccaneers from Jamaica, were able to conquer several subtribes of the Sumu from whom they collected tribute in the shape of canoes, deer skins, maize, cacao, rubber, etc.

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purwaya), stilts (M., S.: *umas*) and marbles may occasionally be seen; the spinning tops may be of foreign manufacture, or they are made by the Indians from large seeds through which a stick has been passed. String puzzles or cat's cradle, a common game of our schoolboys, has been observed by the writer among both Miskito and Sumu, but unfortunately he neglected to record any of them. Already Wickham (b: 160; c: 207) records "scratch cradle" among the Sumu of Rio Siquia and notices very rightly that these Indians carry it into far more complicated passages than we do.

Hide and seek is known, and the "tiger game" is especially popular. In the latter, one of the boys is supposed to represent the tiger, that is the jaguar or the puma, and he hops around on all fours, imitating the gait and voice of that feline. The other children stand in a file, each one placing the hands upon the shoulders of the one in front of him. The biggest boy is leading while the smallest one is at the rear end. The "tiger" attempts to catch one among the row, but the boy in front outwits him by dashing immediately to the threatened spot. All the time the group keeps on calling "tiger is coming" (M.: *limi dula*; T., P.: *nawa kelwa*; U.: *nawa waya*).

Another game, called *uli pulaya* "playing turtle" is described by Bell (b: 151) as follows: "One boy is chosen as the turtle, and swims away to a fixed distance from the rest; then at a signal, he dives, and the other boys try to catch him. As the water of the (Bluefields) lagoon was usually a little muddy from the dashing of the small waves on the half-mud, half-sand of the beaches, it was not easy to see the diving boy in, say, 5 feet of water; besides which they were skillful divers, and could keep long under water. The boy dives to the bottom, and keeps to it. Drawing up his right leg, he buries his toe in the sand, and kicks out violently, sending his body flying along the bottom, to rise finally to the surface in some most unexpected position. The 'turtle' waits to rest till his pursuers are too near, then dives again, and possibly shoots between them, rising to blow far behind them. Finally the 'turtle' is caught and brought to the captain or quartermaster (*kwatmas*) of the boys, who is supposed to kill it by slapping with the palm on the top of the head."

In another game, called *ilili pulaya* "playing at shark," the diving boy, representing that fearful fish, stealthily dives among the others, and pinches or bites them under water. This is a favorite game, which fun and fear combine to make very exciting (Bell, b: 152).

Wickham (b: 160; c: 200–201) states that the Ulwa of Rio Escondido "have a singular mode of playing with staves or short poles, which they grasp in the middle, and then, standing opposite each other, holding them at arm's length, strike each end alternately together with all their force. The opponents are matched in pairs, and in appearance it rather reminds one of the old English quarter-

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526 staff play. The object of the game is to see which can keep up longest the continual strain upon the muscles of the arm, and ultimately strike the staff from the hand of the other."

HYGIENE: DISEASES AND THEIR CURE

515 Most of the Indians keep themselves very clean and take a bath twice a day in the river adjoining their settlement. As they wear but little clothes this is a very simple operation with them; they keep their body cleaner than do the lower class of the Ladinos, or of the white race in Europe, where the clothes are frequently the main source of dirtiness.

514 When the Indian goes to stool he always takes to the water, drifting down the river until he comes to a secluded spot, where he can perform this operation in privacy. When finished he cleanses the body with water.

515 The presence of dogs and pigs in the huts is responsible for the great quantity of fleas to be found there. In spite of the great care devoted to the hair, the latter is frequently full of vermin, and it is not an uncommon occurrence to see at the villages rows of women picking off one another's lice and crushing the troublesome insects between the teeth—a most disgusting sight.

164 MALARIA.—A swelling of the spleen and anemia are common enough and are undoubtedly the result of malaria (M.: *wrih;* T.: *ware, warai;* P., U.: *yama, yamah*),[44] which is endemic in the lowlands, although rarely fatal. The transmitting agent of malaria is a mosquito of the genus *Anopheles*, which is very common.

757 For malarial fevers infusions from the bark of certain trees are administered, especially that of the copalchí (*Cinchona* sp.). Instead of sudorific bush medicine, quinine is also administered nowadays. The fever or lemon grass (*Andropogon nardus* L.) is also used for this purpose. The sudorific is followed by a steam bath. The stricken person is enveloped in tunu blankets, and water is thrown on some large heated stones placed at his feet; he then inhales the thick vapor or fumes produced thereby. This part of the treatment is excellent, for it induces perspiration; but as the patient is then taken to the riverside and forced to take a cold bath pneumonia is often the result.

Among the Sumu the patient is carried to one of the numerous hot springs (*daka*) which abound in their territory, and immersed therein, or he is buried up to the armpit in the hot sand at the edge of the pool.

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[44] These names were formerly used by both Miskito and Sumu as a general term for most other maladies, but nowadays the Miskito have adapted the word *siksis* (Engl. "sickness") in the latter sense.